

Li Dazhao Collected Works

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Li Dazhao - Wikipedia

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1889 10 29 1927 4 28 Li Dazhao is among the most honored and respected persons in Chinese History even today. He is considered to be a "Great Father" to the modern Chinese People. Li Dazhao was born on October 29, 1889. He co- founded Chinese Communist Party (CCP) in 1921. He worked as a librarian at the Beijing University Library and was among the first of the Chinese intellectuals who supported the Bolshevik government in the USSR. Chairman Mao was an assistant librarian during Li's tenure at the library and Li was one of Mao's earliest and most prominent influences. By many accounts, Li was a nationalist and believed that the peasantry in China were to play an important role in China's revolution. Under the leadership of Li, the CCP developed a close relationship with the Comintern. At the direction of the Comintern, Li was inducted into Sun Yat-sen's Guomindang Party in 1922. Li was elected to the Guomindang's Central Executive Committee in 1924. The CCP's relationship with the Guomindang was controversial, particularly to many members of the CCP and the relationship gradually deteriorated. Tensions between the Comintern, the Guomindang, and the CCP presented opportunities for political intrigue and opportunism. As part of early efforts to liquidate communists, mass detentions of suspected communists began in early 1927. During the during a raid on the Soviet Embassy in Guangzhou, Li was captured and, with nineteen others, he was executed on the orders of the Manchurian General Zhang Zuolin (Chang Tso-lin) on April 28, 1927. Ishi Press has launched a program where we are reprinting out of print books in Chinese. These are books that we believe are no longer readily available in China but nevertheless should be preserved. These titles are concerned primarily with Chinese traditional medicine including Chinese herbal medicine and acupuncture, Chinese massage, Chinese literature and Chinese history plus the Holy Bible translated into Chinese. These books are all entirely in Chinese. Some are in Simplified Chinese. Others are in Traditional Chinese. These are not translations except that the titles have been translated into English. Thus far, all of these books were first published before 1998 but after 1949."

Scholars have long held that the Chinese Communist Party (CCP) was a centralized organization from its founding in 1921. In a departure from that view, *From Friend to Comrade* demonstrates how the CCP began as a group of study societies, only evolving into a mass Marxist-Leninist party by 1927. Hans J. van de Ven's study is based on party documents of the 1920s that have only recently become available, as well as the writings of a wide range of Chinese communists. He analyzes the party's difficulty in building a cohesive organization firmly rooted in Chinese society. While past scholarship has emphasized the influence of Soviet communism on the CCP, van de Ven stresses the thinking and actions of Chinese communists themselves, placing their struggle in the context of China's political history and highly complex society.

In China, political philosophy is still a comparatively new academic discipline. While there is no such phrase as "political philosophy" in ancient Chinese texts, there are elements within them that could be considered part of that field. Central questions of Chinese ancient political philosophy include the legitimacy of the source of political power, the foundation of moral rationality for the use of political power, and the purpose of political activities. This book explores the ideas of rights, the foundations of law, transference of power, democracy and other topics as debated in ancient times. Focusing on important political thinkers in Chinese history, such as Kongzi, Laozi, Xu Fuguan, Liang Qichao, and Li Dazhao, the book explains

characteristics that are particular to China, such as the system of abdication, the general will of the people, and the society of Great Harmony. While making comparisons between Chinese and Western political philosophy, the book also discusses how to establish a Chinese modern state and how to promote Chinese culture today so that it can influence more and more people around the world. The book will be a valuable reference for scholars of Chinese philosophy, political philosophy, and Chinese culture.

These essays present fresh insights into the history of the Chinese Communist Party (CCP), from its founding in 1920 to its assumption of state power in 1949. They draw upon considerable archival resources which have recently become available.

Is the Confucian tradition compatible with the Western understanding of human rights? Are there fundamental human values, regardless of cultural differences, common to all peoples of all nations? At this critical point in Communist China's history, eighteen distinguished scholars address the role of Confucianism in dealing with questions of universal human rights.

This book systematically traces the development of Chinese historiography from the 2nd century B.C. to the 19th century A.D. Refusing to fit the Chinese historical narration into the modern Western discourse, the author highlights the significant questions that concern traditional historians, their philosophical foundations, their development over three thousand years and their influence on the intelligentsia. China is a country defined in terms of its history and its historians have worked hard to record the past. However, this book approaches Chinese history from the very beginning not only as a way of recording, but also as a way of dealing with the past in order to orient the people of the present in the temporal dimension of their lives. This book was listed as the key textbook of the "Eleventh Five-year Plan" for college students in China.

China's new leader Xi Jinping has announced that the China Dream of great rejuvenation of the Chinese nation is now closer than ever. This book discusses the meaning and progress of Chinese national rejuvenation from multiple perspectives. It discusses critically China's progress towards becoming a strong, prosperous and well-governed country.

How to define a Chinese national identity remains as hotly contested a question among today's Chinese citizens as it has been among foreign observers. This volume brings together ten new essays by an interdisciplinary group of leading sinologists and offers a comprehensive framework for understanding the nature of Chinese national identity in past and contemporary settings.

This book traces ideological trends in China through a range of historical and comparative perspectives, spanning the ancient belief systems of Confucianism, Legalism, and Taoism to political ideologies of the present day. Chapters in this edited volume are divided into four parts: traditional Chinese ideology, ideology of the Republic, Maoism as an ideology and post Mao ideology, zoning in on specific historical periods from the Qing and Republic periods to the reform era, as well as the period after the founding of the PRC through which Mao Zedong's political thought is notably discussed from the perspective of epistemology and the global impact of Maoism. Key topics include Sun Yat-sen as the Father of the Republic, Li Dazhao, the early Marxist theoretician, Chiang Kai-shek and his nationalist Fascism, Liang Qichao's emotional appeals through liberal political discourse, Jiang Zemin's theory of "Three Represents" de-emphasising the Marxist concept of class, Hu Jintao's theory of "Harmonious Society" and Xi Jinping's political thought. Contributions from world-leading scholars take both

comparative and critical approaches, examining not only how studies of ideology are relevant, but how Chinese ideologies have retained their own characteristics distinct to the West. As the first comprehensive study of this subject in the English language, Chinese Ideology will appeal to students and scholars of philosophy, political science, history, and Asian studies more broadly.

This book examines in detail the basic trajectory of the cultural transformation and brings to light the extrinsic conditions and intrinsic mechanisms involved. It focuses on the period from after the Opium Wars to the New Culture Movement, as the New Culture Movement can be considered a pivotal phase in the cultural transformation of modern-day China. The New Culture Movement was a revolutionary eruption triggered by the accumulation of all the new qualitative cultural factors since the Opium Wars. Superficially, the movement's goal seemed to be to overthrow the traditional culture. But in essence its true objective was to conduct an overall "screening" of that culture. The book elaborates a broad variety of points in this context, including: the ideological and cultural evolution following the Opium Wars; the pressing challenges faced by "Zhong Ti"; the initial shaping of social, public and cultural spaces and major trends in ideological and cultural transformation at the end of the Qing Dynasty; the political disarray and conflicts between the new and old ideology in the first years of the Republic; the rise of the New Culture Movement; and the role of conservatism in the transition to a modern culture.

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